

The Ritual Process of Marriage Custom in Bamar National Sadaung Sanpya Village, Sagaing Township, Sagaing Region

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Abstract

By studying the traditions of wedding reception and its ceremony held by Bamar nationals living in Sadaung town, Sagaing Township, Sagaing Region, in adult life, choice of partners on their own way, betrothal, elopement, communal participation among bachelors and spinsters, etc, are emphasized. There are some changes in studying wedding ceremony. Changes are checked through the socio-anthropological point of view. Research tools are data collection method, individual depth interview (IDI), key informant interview (KII) and focus group discussion (FGD). By knowing the traditions of wedding reception and its ceremony, traditions for receptions after betrothal and elopement are handed down for youths of new generation.

Key Word: Tradition, ceremony, betrothal, elopement

Introduction

The Union of Myanmar is a country which amalgamates with different ethnic groups. They are ready to realize and defend all dangers in many ways. To protect the security of the State, rule of law, social development, human resources and national solidarity ethnic groups are necessary to participate in any sector. They maintain to national patriotism, deterioration of religion and culture. It is a must to instill maintenance of cultural heritage, spirit for respect to cultural, social and national characters of different ethnic groups. Unity is essential among them. To do so, mutual understanding plays a vital role. It is essential to study their cultures and traditions.

Every society has its culture. The culture in one society is different from that of other society. The culture in one society is based on values held by the society itself. Culture can be destroyed. If so, values of the society will be doomed. So, culture should be maintained like a treasure.

Myanmar society is a kind of society with great culture. It has a long history. It is a kind of society that maintains culture. In the present time, different cultural impacts affect Myanmar culture. So, it is a must for all Myanmar nationals to safeguard Myanmar culture. Every culture is dynamic. Especially, nowadays, a certain culture is found to contact with other cultures. Such contacts affect one's own culture greatly. So, it needs to guard one's culture.

Among ethnic groups, each group has their own culture. Among cultural factors, traditions of marriage and its ceremony seem to be traditional culture of one's own group. The paper studies about marriage and its ceremony held by Bamar national living in Sadaung town, Sagaing Township, Sagaing Region. In studying marriage and its ceremony, interview method is used. In interview method, such research tools as individual depth interview (IDI), key informant interview (KII) and focus group discussion (FGD) are applied.

Finding

(i) Adult Life of Bamar National

According to cultural tradition of Bamar nationals, in their adult life, bachelors search for their partners. Just as bees fly flowers, so also boys court girls. Parents who have daughters have known that bachelors will visit and court their daughters and they would become their sons-in-law. They want their daughters to be married to worthy persons. Bamar nationals are

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accustomed to inquiring the clan of the woman firstly. What the man and woman talk are future plans, matrimonial life, love and normal topics.

Incest is not allowed. If so, it is believed that their union does not last long. Bamar nationals have their own will to choose their partners or parents choose partners for them. Businesses are farming and merchandising. As Bamar nationals practise monogamy, it is known that lover and wife/ husband are the only one. If not, she is condemned like a bad woman by the society. So, a certain woman chooses her lover, she selects only when he is approved of the partner. When the woman's side approves of the love affair, she replies that she falls in love through go-between. To get married, only when a man has enough money, he informs that he would marry her. If the parents and relatives from the girl's side dislike the love affair, the girl responds that she would remain spinsterhood. If not, when she is positive, after she has discussed her plan of betrothal, she informs her parents. As said, love letter was no more in vogue in the present time but through go-between. It means that mobile phones are popular and they send messages.

(ii) Criteria for Spouse

Religion plays a vital role for spouse. If anyone believes in other religion, conceptions about life and attitudes differ greatly. So, they choose those of same religion. According to tradition, sons are subject to inherit parents' riches. Then, they learn parental business and manage themselves. For example, parents who do agricultural work try to hand down agriculture skillfully and so on. Parents let them learn one kind of art and skill for future prospects. Few girls are educated. In time of marriage, criteria for such hierarchical levels differ.

Most boys choose their partners from the same nativity and they prioritize morality and skill rather than riches. If she is from other nativity, she must be acceptable their traditions. Most boys believe that if the couple are from the same nativity, their behaviours and speech are the same and they could live with their parents-in-law harmoniously. Most men are bread-winners and lead family's business and there is no prescribed type for example, education, for choice of partners. Anyone who lives peacefully with parents-in-law is chosen as partners.

Most girls like to choose their partners of the same religious belief. But, conceptions among educated and less educated girls differ. Those who pass matriculation examination do not wish to manage tiresome agricultural work but they search for partners of highly educated circle. There are some people who join academic life. Some learn mechanical and manual craftsmanship. Most girls select their partners of same town and good economy and many relations.

Parents mainly select for wellbeing and peace of mind for their children. When those who are destined to marry visit home, they talk to and observe them and they give final decision for spouses. They take priority to skill and morality.

(iii) Betrothal through Mutual Consent (Mein-ma-may)

The commonest type of Bamar marriage is known as marriage through love affair without go-between. As Bamar nationals hold monogamy, they are free to choose their partners as spouses. So, when they become adolescents, they fall in love those who can be their partners in life. The girl chooses her lover only when she accepts a man to be her destined lover. If a girl is from other village or town, he approaches to the leader of bachelors and tells love towards her. When the girl accepts his love, she informs her parents. Only when they approve the love affair, he is allowed to come in the house of the girl. Then, after her own choice, she informs her parents and engagement is held.

It is known that there are a few weddings through parental approval but most Bamar youths have their own will to choose partners. Incest is not allowed in the society.

(5.3) Betrothal through Parental Approval

It is known that there are a few weddings through parental approval but most Bamar youths have their own will to choose partners. Incest is not allowed in the society. Being worried that the boy's side would lose inheritance, suitable girl is sought for marriage through go-between. The go-between finds a girl, she informs and after inquiring the girl's parents and their occupation. When the boy's side likes them, they ask the go-between and let her inform to win her hand in the home. If the girl's side likes the offer, a certain day is chosen and betrothal is held. As Bamar nationals practise monogamy, the girl consorts her husband under her wife's obligations and vice versa. It is seen that parents as their parental duties are obliged to wed their sons or daughters.

Elopement (Mein-ma-po)

When there is marriage through parental disapproval, it is elopement. Elopement means that the girl runs away with her lover. It is known that incest and marriage of field worker is forbidden among Bamar nationals. It is known that incest leads to poor economic condition and ill health. Sar-yin-nghar means hired labourer for agricultural work when there is no enough inmate at home. Long ago, a woman eloped with a hired labourer and her husband was rich enough to hold wedding reception but her parents objected the offer. They forsook her and she had not been inherited from parents. So, wedding was held at husband's home as pa-so-tan-tin. It means that sarong of a man and nether garment of a woman are hung on a line in a chamber. If so, they are married.

Aung-thwe (Go-between)

Bamar nationals living in Sataung town like love affairs among Bamar. They believe that there are no many differences among themselves but they have same traditions and cultures. Aung-thwe (go-between) is a kind of informer or negotiator between two persons cordially. In selecting a go-between in Sadaung, She must be eloquent and tactful. Because when the lovers date and see, many people know about their love affair. The girl seems to be low esteem. So, they do not want to be known by many. In other words, she seems to be prim and decorous and they choose same folk in the town. If someone is from other town or village, economic condition plays a vital role for love affair. At present, there are so many educated persons in the town, they choose same level of education. Parents choose the one with good economic background. Sometimes, they allow their children to choose partners at their own will. They approve of marriage between same townfolk. They need not to be worried when the couple lives under their guardian in the town.

Betrothal

When two youths fall in love and decide to choose partners, they inform their parents. The boy's side chooses a certain day and informs to the girl's side. As it is an important event for two persons who are not related to consort, auspicious day is chosen.

As the saying goes, 'Old tradition is not obliterated', to accomplish something is important. Then, union between two persons is more important than other things. So, good day need to be selected so that the couple could live peacefully. In supramundae world, it is rare to have conception that which day is bad. After the boy's party has chosen the day, a person is selected to tell about the betrothal to the girl's party.

Such words as kyaung-lan, mae and mein-ma-mae are used for betrothal by Bamar living in Sataung town. In betrothal both parents accompany but if they are not present, they

tell the reason. When they get the girl's home, they see her parents and an auspicious day is chosen for betrothal. The time for mein-ma-mae is most held in 3 or 4 o'clock in the evening. It is not done in the morning because it is work time for farmers and shopkeepers. The girl's house is clean. In mein-ma-mae, the boy's side brings a bowl of offertory, ice-cream, cakes, pickled tea salad, betel quids and cheroots. They serve with foods. After that, ywa-win-kyae or stone fee is given. If the couple is from the same town, it is at least 100,00 kyats as stone fee. If the boy is from other town or village, he is to give at least 500,00 kyats for stone fee in spite of his bride price. If the boy is wealthy and bride price is much, stone fee increases till 100,000 kyats. Stone fee is paid at the betrothal day. Then, man and woman sign in marriage treaty before the town administrator.

The money is given to make economy or new house for the newly-weds. If wedding expenses are not given, all things mentioned above are managed by the groom's side. Good will money is taken by them. In wedding receptions held by Bamar nationals in Sadaung town, materials are not given but only money.

Mana and Taboo for Groom and Bride

Bamar nationals believe that when married, the man's luck is bad while the woman's good. So, it is known that before marriage, he abstains from swimming in the river, climbing trees and holding dangerous weapons. An engaged woman also restrains from eating foods from other houses. Then, she is not allowed to go freely without escorting her relatives and at night visits are banned. Because some jealous persons would enchant her in black magic as she is fortunate enough. The engaged woman elopes with another man, it is known that two times of the bride price is compensated by her.

Selection of the Day for Wedding Reception

After taking the birthdays of the groom and the bride, wedding day is assigned. The meaning of Mingala-saung is that Mingala means nobleness and saung does management. So, it is management of noble thing. In talking wedding admonition, Mingala-kiccha should not be spoken. Because Bamar nationals refer Kiccha to death and Kiccha-po is to go for funeral pyre. Then, they refrain from marrying during the Lent and Pyatho. As they are Buddhist, they observe morality and they are pious. Good day is needed to be selected to live peacefully. In mundane life, grand-parents of long ago refrain some days such as 13th of waxing and waning moon.

Buying and Hiring Materials for the Wedding

The groom's party hires and buys wedding materials. Ordering materials means that cupboard and bed are ordered to the furniture shop. They are made of teak. They are essential for wedding. The rich or the poor buys the furniture. They buy what they afford. A bed-sheet, two pillows and a mosquito net are bought. If the newly-weds live separately, they need a rice-cooker, frying pan, plates, bowls spoons and two drinking pots. Lids and cups are needed. Two pots means the couple could lead their matrimonial life peacefully.

Wedding gowns and costumes for the couple worn in wedding reception are discussed. The commonest colours for the couple are pink or yellow. Wedding materials which will match with costumes are bought. The dresses for the groom are jacket and sarong. Those for the bride are Acheik-nether garment and shawl. Eugenia twigs and shwe or ngwe flowers are booked for victorious bouquets for the wedding day. Lotus leaves are also bought for packing pickled tea leaves.

In closing ceremony, materials such as nether garments, sarongs, clothes and pieces of cloth are bought so that the newly-weds can pay respects to parents of both sides and relatives. Damsels who sit in front of the pavilion and record presents and good will money are also

invited. In doing so, pieces of cloth are presented. Those who cook meals give their physical services. Then, they are given with sarongs. Those who go round the town to invite with cards and cry the town are summoned. They are also presented with sarongs and piece of cloth. Spools of thread and needles are purchased to tie flowers, pack pickled tea and sew clothes. Coconuts and bananas are bought two days ahead so that they can be prepared for offertory so that they are fresh during the reception. Necessary materials can be got from Aung Mingala market of Sadaung town. Those who could afford pay cash down. But, some who are not affluent give after wedding because the money is got from the list of guests. In the wedding Bamar nationals living in Sadaung town support with money as good will present. Materials are not given. Money supports for the wedding to some extent.

Wedding pavilion is hired ahead because the reception is held in front of the bride's home. Wedding reception is not held in the hall. There is a wedding hall in 2018. There are two kinds of wedding pavilion- gold-hued paper or floral cloth. There are printing presses for invitation cards and fans. The colours of the cards which match with costume colours of the couple are booked. Fans are given as return of wedding. Loud-speakers are hired for the wedding. They can be easily got in Sadaung town. Those who steam rice can be hired. Pan, cauldron, plates, spoons, container, dessert plates and vacuum flasks are hired from communal materials in the ward beforehand. Money for such hire is given as communal money. Beautician is assigned so as to wear makeup for the bride. The beautician hires flowers and jewels for the bride. Photographs and video are taken and shot in the wedding reception. The couple hires them.

Preparation of the Wedding at the groom's Side

A pair of clothes is given for the administrative chief as a token of respect when there is a wedding reception. It is a tradition. Later when there are squabbles of the couple, he could negotiate the problem.

Preparation of the Wedding at the Bride's Side

The bride's party cleans their household compound for wedding reception a day ahead. It means that such spots as the pavilion, meals, firewood and water, dining pandal, drinking pots and washing, etc, are chosen. The groom's side brings water and firewood for the bride. On that day, wedding materials are brought to the bride's home.

The Eve of Wedding reception

Wedding reception is only held in the girl's home whether they are married through parental approval or their own choice. But, when the girl elopes, and her parents disapprove, their daughter is temporarily accepted and they send their daughter to her husband's home.

Duties of Leader of Bachelors

The eve of wedding day means that ceremony and meals are prepared beforehand. In the early morning of the day, bachelors, leader, relatives and friends come and help all activities. Long ago, some who had bullock-carts and men carried materials of the pavilion, bamboos, mats, chairs and tables. Then they brought steamed cookers, pans, onion grinder, knives, plates, bowls, ladles, vacuum flasks, cups, etc. Now, they bring with trailers. Bamar nationals living in Sataung town do not hold wedding in halls but in the home of the bride. Pavilion is set up in the bride's home and guests are entertained there. The pandal is built in front of the house. As wedding is taken to be auspicious and noble, it is known that the pandal is built in the east of the house. In building pavilion, the pavilion master lays the foundation pegs on the basis of the complex. At the top of the main pavilion post a bowl of offertory

including Eugenia twig, coconut and bananas is hung. Men set up the pavilion. There are two kinds of pavilion- one with golden-hued paper and the other with floral cloth.

Duties of Leader of Spinsters

In the morning of the eve of wedding day, the leader of spinsters and some spinsters pack pickled tea and tie flowers. Mingala pickled tea is not sprinkled with oil but it is natural. One or two gulps of pickled tea are put in the centre of the lotus leaf and packed. The leaf is folded from left and right sides and tips are tied with needle horizontally or diagonally. Each packet is put by a needle. It symbolizes the lasting union of the couple. Aung-pan or auspicious flower is tied with a small Eugenia twig and shwe or ngwe flower. In doing so, two kinds of flowers are tied with thread. It signifies that wedding could be held successfully and their economy prospers. Those who tie flowers and pack pickled tea are served with pickled tea salad and plain tea.

In about 9 o'clock in the morning, the chamber is decorated with wedding materials. The groom and bride prepare themselves. Such household items as cupboard, mattress, bed-sheets, two pillows, two blankets, mosquito net, rice cooker, steel container, plates, bowls, spoons, two cups and lids, etc, are put in the chamber. Drinking pots are filled with water and lids and cups are readily prepared. Inside the wedding chamber, there are two bowls of offertory so that the newly-weds could pay respect to their parents of both sides after wedding reception. In doing so, money is put in the bowl because it signifies to be ein-phoe for the bride's parents. The money is not fixed. The groom's side could pay at will. On the eve of wedding day, helper women come into the chamber and see materials for the wedding.

On the eve of wedding day, five bowls of offertory are prepared in the bride's home. They are dedicated to the Buddha in the home, household spirit, Bo Bo Gyi spirit and two for parents of both parties.

Invitation or Cry

Damsels for entertaining guests in front of the pandal and three damsels for recording presents and good will money for the couple are invited. Three persons are from the groom's side and three from the bride's. Entertaining damsels are invited with sarong or cloth, steel lunch box, bowl and a packet of pickled tea leaves and three cheroots. Bachelors and damsels are invited to entertain guests in the morning of the wedding day. A married woman who hands over guests with a packet of pickled tea is invited beforehand. She is not given presents. She helps socially. A man who goes round one house after another in the wards of the town for invitation is also given with present. It symbolizes mutual respect to one another.

Cooking meals

On the eve of wedding day, those who take charge of cooking meals start their duties. Those who cook meals dig some holes so that rice could be steamed. Rice is rinsed and water and rice is added, after firing the firewood, the rice is steamed. A bowl of offertory is given for rice-cookers. Now, one thousand kyats and a bowl of offertory are given. The chef takes the offertory. It means that the offertory is dedicated to the oven spirit so that meals are well cooked. If not, meals could not be cooked well. Chef cook and his companions prepare cooking.

Wedding Reception

The wedding reception is traditionally held in the early morning. As it is the start of a day, people do not lie or say bad words. And the first beams of the sun seem to be golden and silver colours as a symbol. The wedding reception is held in the bride's home and the pandal is set up with gold hued paper-works and paper or plastic flowers. In the pandal, there is a

decorated stage on which the names of the groom and the bride are written. In front of the pandal, some maidens give cheroots and Mingala pickled tea leaves for relatives and guests. The woman who has her husband hands over two packets of pickled tea leaves for guests. There are some maidens who write wedding money and a chair. Guests and relatives present wedding money and gifts at the table. Paper or plastic fans are returned as a token of the reception. Guests are entertained with meals in the dining pandal, not in the wedding pandal. They are served with desserts in the pandal. Groups of bachelors and spinsters take charge of meals completely. Leaders of bachelors and spinsters manage all activities.

Wedding Gown

Bamar nationals living in Sadaung town wear their national costumes in wedding. The colours of wedding gown are light or bright pink, light or bright yellow, etc. The groom's costumes are white shirt without collar, pink or yellow or white jacket and sarong and velvet slippers. A beautician beautifies the bride. She has a kind of coiffure, hanging her hair loose. She wears orchids or Thazin flowers and other fancies. The colour of make-up is chosen to match her complexion. Then, jewels are also chosen for her. She likes to wear lace or silk attire. She wears breast-flapped, long sleeved and short waisted blouse. There is a shawl hanging on her left shoulder. The shawl is decorated with plastic balls like pearls or embroider. She wears acheik sarong and high heels or velvet slippers. The colours of slippers match with wedding gown and decorated with embroider.

Activities after the Wedding

The reception finishes in about 11 o'clock. Then, the newly-weds come out of the wedding chamber, relatives and friends block them with golden chain. The couple gives some money for them as much as they could afford. Damsels and clerks are entertained with meals after they have checked the list of wedding money. They are given with a packet of pickled tea leaves, five cheroots and fans as presents. Some wealthy parents give the money for the newly-weds but others who are poor spend wedding money for sound-boxes, pandal and make-up. It is traditionally known 'pwe-pi-pay' (give costs after wedding).

Kowtow to Parents and Relatives from Both Sides

The wedding reception finishes in about 11 o'clock. Then, a song mentioning kowtow to parents is run from sound-boxes. Bowls of offertories are prepared by some women. The newly-weds pay respects to elder brothers, sisters, aunts and uncles. The groom's parents are given with sarongs, clothes and a bowl of offertory. The bride's parents are given with clothes, sarongs, a bowl of offertory and some money. Elder brothers, sisters, uncles and aunts from both sides are also paid respects with such presents. They return money for the couple. There is no fixed money but they give ten thousand kyats.

Show to Ward Spirit

Bamar nationals living in Sadaung town worship Ywa-taw-yin (spirit shrine) in the wedding. There is each shrine in every ward in Sadaung. Ywa-taw-yin is a village spirit and the village spirit is worshipped with a shrine on east and south directions of the village. If the groom and the bride are from different wards, they go to different shrines. If someone is from other town or village, they go to the shrine and he or she becomes a member of the ward and he needs protection and the couple worships the spirit with a bowl of offertory. They need not pay respect to the spirit but show only gesture of respect. It is known that the newly-weds are disturbed when they fail to worship the spirit in the shrine. They could not sleep sound at night or weep. After that, they inquire the medium. The medium informs that they fail to

worship the spirit and the spirit disturbs them. Till the present the tradition of show the couple to the spirit has been handed down.

Conclusion

The paper sheds light on tradition of wedding ceremony held by Bamar nationals in Sadaung town, Sagaing Region. Mana and taboo for adolescence and finding partners are presented. They do not marry first cousins, they practise monogamy and then they select their lovers or parents chose them. In betrothal, only relatives of the groom's side go. If the other side approves the betrothal, auspicious day is selected for marriage. If the bride's side disapproves, the bride elopes. Then, when the brise is brought back her home, it is Mein-ma-po. There are two kinds of marriage- Ah-nye-in-pay and Mingala-saung-pay. If the fiance elopes with another girl, he loses his bride price. If the fiancée elopes with other man, she compensates two times of the bride price.

Preparations for the wedding reception and the ceremony are compared to tradition of Bamar national. Bamar nationals abstain from marriage in the Lent and Pyatho. In marriage, the eve of wedding and wedding day are held. The eve is held to acknowledge those who help the wedding. On the day relatives near and far are invited by town-cry and invitation cards. Wedding materials are prepared. Damsels prepare bouquet and bowls of offertory and pack of pickled tea leaves. Some damsels are invited to entertain guests in front of the pandal and to enlist money given by guests. Those who fail to come to the wedding day come on the eve day and give money beforehand. Those who entertain guests serve with meals.

Traditions followed in wedding ceremony are mentioned. Costumes for the groom and the bride are important. At the closing ceremony, parents and relatives from both parties are paid respect. Wedding expenses are given from the good will money of the wedding. In the evening, the newly-weds go the Nat shrine and worship the nat with bowl of offertory including bananas and coconut. Wedding reception of Bamar nationals seems to be subtle like art and there are some different traditions compared to those of other nationals.

Recommendation

In the paper, traditions for wedding reception of Bamar national living in Sadaung town are studied. In the paper,

- (1) Participation in wedding ceremony in their adult life should be handed down so as not to disappear the traditions.
- (2) In choosing partners, one's own choice or parental choice is known. Incest is rarely found. As there is taboo of marrying those of different faiths, such marriages are prohibited so as not to lose one's own clan and religion. Obligation to maintain one's own clan and religion should be handed down for youths.
- (3) In procedures of betrothal (Mein-ma-mei) should be maintained. In the eve day of wedding, social traditions should be held by relatives, friends and leaders of bachelors and spinsters and chefs. In the wedding day, divisions of labour are distributed by bachelors and spinsters. In closing ceremony, kowtow to parents of both parties and relatives should be maintained.
- (4) Just as traditions of wedding reception held by Bamar national are studied, so also other traditions of other ethnic groups should be studied. Then, changes in traditions of wedding done by Bamar in the future should be studied.

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